

Miscellany.

Return of the Jews to Syria.

The following eloquent extracts are taken from *Der Orient*, a German newspaper. It is known that the Jews have, of late years, been returning to Palestine. The quotation would seem to betoken an attempt at a general movement. The allusion to their peculiar fitness to inhabit Syria—"a land of tumult"—from their commercial habits, is strikingly true, and has a tendency to "reconcile the ways of God to man."

"We have a country, the inheritance of our fathers, finer or more fruitful, better situated for commerce, than many of the most celebrated portions of the globe. Enveloped by the deep-delted Taurus, the lovely shores of the Euphrates, the lofty steppes of Arabia, and of Rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedar of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the inhabitants. A glorious land! Situate at the furthest extremity of the sea which connects three-quarters of the globe, over which the Phoenicians, our brethren, sent their numerous fleets to the shores of Albania, and the rich coast of Luthrania, near to both the Red Sea and the Persian Gulf; the perpetual courses of traffic of the world, on the way from Persia and India to the Caspian and Black Seas, the central country of the commerce between the east and west."

"Every country has its peculiarity: every people their own nature. Syria, with its extensive surrounding plains unfavorable to cultivation, as a land of transit of communication, of caravans. No people on earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where little food is necessary, and this is furnished by nature almost spontaneously for the temperate inhabitants, but not for ruder north."

"In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses, so independent of the surrounding inhabitants; in none do they persevere so steadily in their faith in the promise of their fathers as on the beautiful shores of the Orontes. In Damascus alone live near 60,000."

"The Arab has maintained his language and his original country; on the Nile, the deserts as far as Sinai, and beyond Jordan, he feeds his flock. In the elevated plains of Asia Minor the Turkoman has conquered for a second country, the birth place of the Osman; but Syria and Palestine are depopulated. For centuries the battle field between the sons of Altan and the Arabian wilderness, the inhabitants of the west, and the half-nomadic Persians, none have been able to establish themselves and maintain their nationality; no nation can claim the name of Syria. A chaotic mixture of all tribes and tongues, remnants of migration from north to south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and woe, where every clod is drenched with the blood of our heroes when their bodies were buried under the ruins of Jerusalem."

"The power of our enemies is gone, the angel of discord has since moved down their mighty hosts, and yet do not bestir yourselves, people of Jehovah! What hindrance? Nothing but your own enmities."

"Think you that Mehmet Ali, or the sultan in Stambul, will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than, with infinite loss of men and money, to contend against the ever-repeated, mutually-provoked insurrections of the Turks and Arabs, of whom neither the one nor the other is able to give prosperity to the country?"

"Our probation was long, in all countries, from the north pole to the south! There is no trade, no art, which we have not practised, no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the east?"

"People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders; have really the will, a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."

Why don't he do it?

When the Farmer knows that a gate is better, and, as a time and labor saving fixture, cheaper, than a set of bars and posts, and without calling on a carpenter, he can himself make one, *Why don't he do it?*

When he has no other fountains to his gate, and barn doors, than a rock rolled against them, and in a single evening after supper, is able to make a better, *Why don't he do it?*

And when he knows it's better, and more profitable to have good fences than poor, *Why don't he do it?*

Or if he thinks it will not cost too much to make good fences, and only thinks so, and this mere guess work, and by calling on Mr. Townsend, of East Haven, can ascertain the facts in relation to it, *Why don't he do it?*

Or if he wishes to see some of the most approved fixtures pertaining to farm buildings and the keeping and feeding of stock, etc., and can do so by calling on the above gentleman, *Why don't he do it?*

Or when he sees the boards dropping from his barn and out-buildings, and like heaps of rubbish lying in piles about his premises, and need only nailing on again, *Why don't he do it?*

Or if he is afraid of the expense of nails and is always crying upon the maxim of Doctor Franklin, to "save the pence, and the pounds will take care of themselves," and he knows that the same Doctor Franklin also said that "many men are penny wise and pound foolish," and he is not careful to think of the precept contained in the latter, *Why don't he do it?*

It is a saving of nearly half the manure of a farmer's stock, by keeping cattle shut up in yards, instead of running at large through most of the winter, *Why don't he do it?*

If he knows that many of his fields would be greatly improved by ditching, and by the removal of large stumps and stones, *Why don't he do it?*

And when he knows that his pastures would yield nearly double the feed, and of a better quality, if the bushes were all cut and subdued, *Why don't he do it?*

And if he can add fifty per cent. to the product of his clover fields, and even his pastures, by the use of Gypsum, *Why don't he do it?*

If a farmer of fifty acres has (as he should have) use for a corn shelter, and one of the many improved fanning mills, and he has not already obtained both, *Why don't he do it?*

And if he can, by actually cheaper, to burn dry wood than green, and to use a stove instead of an open fire-place, *Why don't he do it?*

And finally, if every farmer is not a subscriber to an agricultural paper, *Why don't he do it?*

Farmer's Gazette.

For the Christian Reflector.

Letter

To the Sabbath School children in Brookfield.

JOURNAL.

June 28 1835. After a tedious voyage of 6 days we arrived at Rangoon. I do not recollect to have suffered so much during any 6 days of my life before, as I did during this passage. If the wind be favorable a passage from Maulmein to Rangoon is made in 1 day, but it is so pleasant Providence to disperse us from the shores of the Indian Ocean, and storms for 6 days and were in great danger of shipwreck. Meanwhile the rocking of the vessel was such as to keep us constantly sea-sick. You may suppose we would be very happy to find ourselves on land at Rangoon, and so we were. We were kindly received and made comfortable at Mr. Howard's house. After landing on the general wharf at Rangoon, we pass through a large brick building, surrounded by a high wall. Custom-house officers stay here, and all ship goods are landed and examined in this building. Mr. Wade and Mr. Hough were confined in this house during the war. In Rangoon we find a few brick houses built in the Indian style, with large windows, glass windows, with iron bars put across the windows to keep out robbers, and shutters inside. These houses have no beauty and but little convenience. In such houses the Missionaries Messrs. Webb and Howard live. All the other buildings are of bamboo, and miserable things they are. Burman houses in general have no windows and but one door, and that in front, though they have a long veranda in front. The whole city is surrounded by a high wall, made of logs, standing upright, with four large gates, facing the cardinal points.

There is an American church, a Roman Catholic chapel, and a Mussulman's Mosque in the city. Foreigners only attend at these places of worship. My dear children, while you are reading this, and following letters of mine, I want you should keep distinctly in mind—

First. The strong attachment of Burmans to idols. Second. Their tyrannical government. And, if you follow me out in my description of Burmah, you will conclude with me, that these two things are the great obstacles to the spread of Religion here—the two strong holds of Satan that must be pulled down, before Burmah can become a Christian country. Children, did you ever consider what a blessing it is to be born in a Christian country, where your parents do not teach you to kneel down and worship an image made of brick, and painted, so as to look like a man, and did you ever think, here they have no pay but what they get out of the people, and no one will cut him out for it?

You may already know that at the close of the Burman war a part of Burmah was given up to the English. If you look on a large map of Burmah, you will find the British possessions in Burmah to be along by the coast from Chittagong to Cape Negrais. This part is called the *Arakan Province*. The rest of Burmah is called *Upper Burmah*. This part is called *The Tenasserim Provinces*. These Provinces being under English Government have English liberty and can worship as they please. All the rest of Burmah is under Burman government, and is called *Burmah Proper*. Here, if the people embrace another Religion, they do it at the peril of their lives.

So soon as we arrived at Rangoon, we could not feel that we were under a different government. The very appearance of the people was different. In Maulmein the natives are all nearly equal in point of rank, Government Officers being Englishmen. But in Rangoon you might see Officers parading the streets at every turn, with their uniforms and long swords, and a badge of distinction in Burmah) carried by their menials. These Officers instead of maintaining justice and allowing the people equal rights, take every possible measure to oppress them for the sake of getting their property. In civilized countries, all Government Officers are paid by Government funds, and they are not allowed to take money from the people, and they generally get it by unfair means.

To get money, they will take up a man for some slight offence and put him in the stocks, and there he must stay, till all his, and his relations' property is expended to get him out. Hear the story of poor So-Sa-Lon, the Burman boy. One day an officer ordered him to be put in stocks. His friends and friends made immediate efforts to get him out. They told his wife that 60 Rupees, i. e. 20 dollars, would procure his release. She contrived to raise the sum by borrowing of her friends and relations, and presented it for his release to the officer. He said, "You must bring more money." She again made effort, and raised the sum required, and to no purpose. Finding it impossible to get her husband released, she applied to Mr. Howard for assistance. So soon as it was known that she did so, they raised the price of his release enormously. They also were the prisoner and threatened him with instant death, if he still refused to renounce the Christian Religion. Like a true martyr he refused, and replied, "You may kill me, but I never will deny my Redeemer."

Day after day, these wicked rulers threatened him, and efforts were continually made for his release. At length having extorted as much money as they supposed they possibly could, they set him free with a strict command that he should "teach no more in the name of Jesus." Soon after this, the children in Mr. Howard's school were seized and put in stocks. These poor children were obliged to sit on their backs with their feet fast in stocks, and the stocks elevated some distance from the ground; here they lay in the dark all day and all night. When the Burmans asked them if they believed in the Christian Religion, they immediately answered, "We do." When they had been there two days, with scarcely any thing to eat, they sent word to Mr. Howard, saying, "Teacher, we don't like to stay in this dark place, we are hungry, and cannot sleep, please try to get us out." Mr. Howard was doing all he possibly could to get them out, but it was a very difficult thing. At length after much money, and many valuable presents from Mr. Howard, and much suffering on the part of the children, they were released. The persecutor and the persecuted man both went, almost at the same time, to try the realities of Eternity. Children, do you not think there will be an awful difference in their states in the other world?

Yours Affectionately,
CAROLINE J. SIMONS.

From the Charleston Observer.

Geological Conversation.

Mr. Editor:—One pleasant evening, on board of a steamboat passing this city and Savannah, I became acquainted with two young gentlemen fresh from our Northern Colleges. From their manners and conversation, a very favorable impression was received both as to the powers of their minds, and the qualities of their hearts. Among other topics which were introduced, the conversation, somehow or other, turned upon the subject of geology, in its connection with the cosmogony of the creation. They seemed to be fully of the opinion, while they discussed to give entire credit to the Mosaic re-

cord, that this world was much older than we were led to infer from the ordinary interpretation of the sacred volume. They were asked at what remote period of the past they fix its origin, in order to account for all the changes which the earth had undergone since its original formation. But they were not prepared to assign a limit; yet confidently believing that it must have been some thousands of thousands of years ago, and perhaps some millions. And it is reasonable, they asked, that Creation should only be about six thousand years old—and the Creator was, from all eternity until that time, unemployed in any such display of infinite wisdom and power! They were told in reply, that the same objection would attend their hypothesis, as the one from which they dissented. For only admit that the world had an origin, and an origin in time, be that time ever so remote—as many millions of years past as there are drops of water in the ocean, or grains of sand in the globe—it would not approach any nearer the beginning of His existence who is without beginning. Between that period and the eternity past, there must be an infinite chasm. And it might be asked with as much show of reason, what was doing all this while, if the material world was no older than you regard it? They saw, and admitted the force of the reasoning, and concluded that no valid support could be afforded to their theory from this source. But then recent geological discoveries had exhibited numerous phenomena which could not be accounted for in any other rational way, than by ante-dating the period of Creation, some hundreds of thousands of years. But, are you sure, they were asked, that by thus ante-dating it, you can account with the ordinary process of nature, for these phenomena. Take for instance, pure uncrystallized carbon, and tell how many ages it would take, by the ordinary process of nature, to make it a diamond. Or take almost any of the geological phenomena, requiring as you suppose, a great length of time to complete their formations as we behold them, and it may be made manifest by experience and observation, that the lapse of time cannot satisfactorily account for them. What was not originally formed, as we see it must have been formed by the natural action of time upon it, or by some convulsion of nature, in which the elementary particles were arranged, as in some vast laboratory. Chemical experiments, even in the present infancy of the science, show, to the amazement of all, what may be done on a small scale. Let the whole earth then, be considered as a great laboratory and infinite power the chemist, and the result of a day, or of six days—or at least, the result of a period as long as the deluge, would show all that you are in now attempting to account for by this hypothesis, that they were effected by the ordinary operations of nature, during the lapse of indefinite ages. For, after all, they cannot be satisfactorily accounted for, upon this hypothesis. And it is wisdom to be content to believe, that there is a depth which we cannot fathom; and that there are phenomena for which no other account can be given than by referring to the will of the supreme Ruler of the universe.

As the conversation was a pleasant one, and as this sketch of it may be profitable to some of your readers, I commit it to your disposal.

BETH.

Temperance.

From the Canada Temperance Advocate.

A True Passage from the Life of a Drunkard.

It was Saturday night—the rain was falling in torrents in a muffled deluge, on an old broken chair, almost the only one in the house, sat a tall, yet bowed-down woman. She still retained enough of her youth to show that she had once been beautiful, though now care-worn and emaciated. She was sitting in a low, sweet, plaintive voice, to a sickly, restless infant; another child, a little more than a long unbroken line, up into her mother's face; and that patient, worn mother smiled—smiled, to hide her tears as she stooped to smooth her cheek, and murmured, "My darling, he will soon be here; and then my little son shall have his supper." A few moments after, the latch was lifted. A slight (and in spite of his mother's efforts, a gentle looking boy entered. "They will not let me have any more drink, mother, said he flinging down his ragged cap with an air of despondency: "they say my father drinks, and there is little probability of their ever getting paid for what we have had; and here the poor boy's face faltered. The woman sat for some time motionless, but at last she said, "Well Edward, what is to be done? Is my mother, I mean, what we must certainly starve, unless you go again to—"

"You tell him how absolute is our want, he will not, he cannot refuse."

As his mother spoke, the boy's white cheek became instantly suffused with burning crimson; his large, dark, yet sunken eye, flashed, as he exclaimed vehemently: "Never, mother, never! Oh! I would a thousand times sooner starve, beg, die!—Oh, mother, do not ask me, and he hid his face in the arm that rested on the table. A long silence ensued, which was broken by the little girl: "Mother, you said at last broken by the little girl: "Never came back." A low, suppressed sob was the only answer. The next instant the boy's head was raised, the cheek had settled to its ashy hue, the fiery light was quenched in his dark eye; and he stood at the woman's side, threw his arm around her neck, and whispering, "I am your mother's dear boy, and I will do all that I can for you."

"Edward," said the agitated woman, pressing him down upon his knees, "I will do all that I can for you, and after all he cannot say more than he did the last time. Mother, look up; I will go!"

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ued, after a short pause, and making a feeble effort to throw his arm around her neck. "Do you weep, dearest mother, to-day you have a son on you that I am leaving a world so full of woe—a world that you yourself are so weary of, for that bright heaven, that happy home, which we have so often talked about? The thought of parting from you is the only thing that death has for me. Oh! if I could but take you, sweet mother, with me. But you will soon come: you cannot stay without me." Here his whisper became audible; his head pressed heavier on her bosom; a short gasp—a low sigh—and the unhappy woman clung convulsively to her breast a lifeless corpse!

Many long hours had passed, yet that mother still hung motionless over her son; so still and immovable, that you might have imagined that she, too, had bid farewell to earthly sorrow. Presently the door was pushed violently open, and a man glared round him, as if endeavoring to remember where he was. At last he recognized his wife; and reeling towards her, he seized her arm, and pulled her rudely up. As he did so, a low agonized groan showed that she was awakened to consciousness; but as her eyes opened, she saw a man's face, and, appalling light rang through the cold dim room: then suddenly stopping, and laying one hand on the shoulder of the now sober man, and with the other pointing back the long black locks from the face of the dead child: "Do you see him? Do you see him? Do you see him? Do you see him? Do you know who it was that clung to your young days with misery: that gave him for his portion love, poverty, and hardship, and shame; that filled his cup of life so full of bitterness, that at the first taste he turned with loathing from it, and pined and shrieked? Need I tell you, man, murderer? I tell you, that you have laid the head of your child in the dust, and broken the heart of the wife you had sworn to cherish?" then looking slowly and shudderingly round the dismal apartment, she sank again upon the body of her son. "Oh! take me to this lonely heart, I leave me to my woe; my Edward, take your wretched mother with you!"

And what were the drunkard's feelings during this scene? Did not his soul smite him? It did, it did. Most keenly did he feel the pang of remorse; yet he rushed from the house, and entered the first drap shop. "Oh! too invisible spirit of woe, if thou hast no other name to be known by, let us call thee, DEVIL!"

Religious Intelligence.

Reveries.

DANBURY, 8th March, 1841.

Messrs. Burr and Smith, When I wrote you a few weeks ago, I intimated that God was granting us the gracious influences of his spirit. For some time previous to the commencement of the present year, we had been endeavoring to make arrangements for a series of religious meetings. To aid us we had sought the services of Dr. Daniel S. Hill, of Beekman, N. York. Various circumstances made it necessary to delay the beginning of the series above referred to till the 14th of January.

As help did not come from abroad, we labored almost alone for nearly a week, mainly in the sustaining of the spirit of prayer, and in the consolation, however, by the blessing of God, some impressions were made, one had obtained hope, and the spirit of prayer and dependence on God begun to be felt by some at least of the members of the church.

Thus by the divine blessing on the efforts of his people, the way was somewhat prepared. On the 20th of January, Dr. Hill came to us and remained about 17 days, preaching generally afternoons, and constantly evenings; each exercise being introduced by a prayer meeting. It was soon apparent that God was indeed in the midst of us, calling up his people to duty, and to an earnest care for the souls of the heathen. For three or four weeks convocations took place almost daily. As the fruits of this blessed work I baptized 60 on the first Sabbath in Feb. and 12 on the last. And it may safely be presumed that a considerable number more will come forward soon.

The converts are most of them in the morning of life. Several, however, are heads of families. A number of children in the Sabbath School give pleasing evidence of having been born again. As we look upon the church, and observe the brotherly love and comfort of the Holy Ghost that prevail, and upon the number that have lately been saved, from above, we are led to exclaim, what hath God wrought! It is the Lord's doing, and marvellous in our eyes.

I hope the brethren will pray for us, that the word of the Lord shall have free course among us, and be glorified. For we cannot lay our hands on our hearts and look up to God and say of the work in the present state of its progress, it is enough. We do long for the conversion of multitudes more who are now in the gall of bitterness and the bond of iniquity. I ought to add that already the last member of three families among us have been added to the church by baptism.

Very respectfully yours,
ADDISON PARKER.

P. S. Since the above was written, considerable attention is manifest in some of the other congregations in this place. There is reason to hope that the work of the Lord among us will become extensive.

The Christian Observer states that a revival has been in progress for some time in the Rev. Mr. Adair's Church in Southark, Pa. Also in Westmoreland, in the church under the charge of Rev. S. Montgomery.

A letter to the Christian Mirror gives notice of a revival at *Buistown*, of considerable extent and power.

The first Baptist church at *Pittsburgh* has enjoyed a season of revival since the first of January, as the result of which upwards of fifty have professed religion.

At *Sandisfield*, Ms., in the Baptist church twenty one, mostly of the young, have made a profession, and the work is still going forward.

A revival is in progress at *Marionetta*, Ohio, in which a number have been converted among whom are several of the students of the college.

The church at *Lawrenceburgh*, Ia., is at present blessed with a season of refreshing from the presence of the Lord. Eighteen have been united with the church, and a number indulge hopes.

At *Springfield*, Ill., a revival has been in progress, and between sixty and seventy have expressed hopes, and the work is still in progress.

In the Rev. Mr. Martin's church at *Hollydaysburg*, Pa., there is an interesting state of things. Every Sabbath there has been a large accession to the church, and another accession is expected soon.

At *Hartford*, the power and interest of the revival are thought not to have abated. The meetings are frequent and crowded. The Rev. Dr. Patton of New York, is preaching in the South Church for Dr. Hawes. Eighty persons were admitted to the several Congregational churches on the last Sabbath. About 250 have also recently united with the Baptist church, and upwards of 80 with the Methodists.

The Congregational Journal says that intelligence has been received of revivals in not less than eight or ten towns in New Hampshire. In these places, there are already from thirty to forty reported conversions, with most favorable prospects of continued advance.

In *Edgemoor*, N. H., the number of those who are religiously awakened, including those who have obtained hope, is computed to be about one hundred and fifty.

The Second Baptist church in *North Stonington*, Ct., has enjoyed a precious revival, during which about forty have united with the church.

We learn that a revival of great interest is in progress in New Haven, and that several of the members of Yale college are among those who are anxious.

The Rev. Mr. Pettibone gives the following account of the recent revival at New York Mills, O. neida Co.

"In the early part of autumn, there existed in the minds of some of the church a feeling of dissatisfaction with the low state of Zion.

The pastor and session determined on a systematic and thorough visit of the entire church, to search out and endeavor to remove existing difficulties, and to stir up its members to renewed diligence in duty.

In the instructions of the sanctuary, the great sin of backsliding, and the obligation of Christians to return to duty, without delay, were made peculiarly prominent.

Christians began to confess their sins, and resolve on a course of obedience, and soon it was discovered, that the Spirit of God was fastening conviction on the minds of the impenitent. An inquiry meeting, held on Monday evening, for several successive weeks, furnished additional evidence of this fact, by bringing to our ears the earnest inquiry, 'What must I do to be saved?'

On the first Sabbath in Dec. at the close of the second service, by previous advice and consent of the session, the church were invited to renew their covenant with God. They took their stand in the aisle of the church while the pastor read and explained the covenant, and led them to the throne of grace in prayer. It was a season, which, by the solemn separation they witnessed. Soon after this with the aid of the Rev. Oliver Parker, a series of meetings was commenced, and the work of God went on with power. The preaching, during the meeting, devolving mostly on Bro. Parker, was clear, discriminating, and, in a high degree, practical. The great leading doctrines of our belief—the entire depravity, ingratitude and guilt of the sinner; the justice of God in condemning him; the necessity of unconditional submission, sincere repentance of sin, and faith in the Lord Jesus Christ for pardon, were constantly made prominent, while the cause of Moral Purity, the cause of Temperance, the claims of the Sabbath, and of the oppressed, were, occasionally, set forth with great plainness and fidelity.

The number of genuine conversions during this revival will only be known in eternity. Seventy four have been received into this church on profession, sixteen others have been examined for admission, and many others are designing, soon to offer themselves, while some have gone to other churches.

In view of this precious, and still continuing shower of divine mercy, we feel to thank God and take courage. It is the work of the Lord, and to him be all the glory."

Rev. A. McKinnon informs us that the first Presbyterian church in *Wantage*, N. J. (instead of *Docketstown*, as before published,) has been blessed with a precious revival, in connection with the labors of the Rev. T. Ward of Hanover, and that about 58 have experienced religious hopes, of whom 38 have already united with the church.

N. Y. Evangelist.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, MARCH 24, 1841.

To Correspondents. We are anxiously waiting to receive information of revivals, &c. &c., from every place where they occur. Will our brethren look to this matter and give us early information in as condensed a form as practicable?

Essays, written with care, on any religious or moral subject, will be thankfully acknowledged.

The action of the Bapt. Church at North Leverett, on Slavery, is received too late for insertion this week.

To Our Subscribers.—Please send all your money for the Reflector direct to Worcester, Mass.; and be so kind as to procure and send such money as will pass here with as little discount as possible. We shall be glad to hear from those whose bills are not settled, soon, for our bills are becoming due.

The Address of the Ex. Committee. This Address will be published in "The Correspondent" in a few days, and we shall be happy to receive early orders for many copies for gratuitous distribution. Let our friends give it a thorough reading.

The Word Servant.—Hebrew, EDED.

As frequent and confident appeals are made to the word "servant," as used in the Bible, for the purpose of establishing the notion that God approves of the holding of men as slaves, we deem it timely to inquire into the proper meaning of that word. We admit that the English word *servant* and the Latin word *servus* intend a person who performs labor for another. But it is not true that the word *servant*, as used in the Bible, necessarily intends a person who performs menial or slavish offices for another. To show this, it is necessary only to point out the uses of the Hebrew word *Ebed*, which is the word commonly translated *servant*, in the Old Testament. The etymology of this word is, a laborer, a doer,—without any reference to the kind of labor to be done, or to the condition of the doer. If a man acts for himself,—labors for himself,—independent of all others, he is an *Ebed*, a servant of himself. A King, who re-creates himself by cultivating his garden, is in that employment an *Ebed*. The man who rears his own sheep, and who feeds his own flocks, is in that employment an *Ebed*. Let him turn to the following passage and read for himself.

"Six days shalt thou labor"—the Hebrew verb is *abad* which is the root of the noun *Ebed*. The labor performed in this case is surely any kind of labor which any man may do, during the "six days." The word is used in the broadest sense of the English word "to labor." If it should be claimed that the labor here spoken of is *servile* labor, it would seem to be a sufficient refutation to ask, if God requires no man to observe "the fourth commandment," but a slave? Were that and all the other commandments in the decalogue addressed to slaves? Were the Jews slaves at the giving of the law? All these things must be affirmed, if the verb *abad* means to do the work of a slave, or if the noun *Ebed* means a slave.

Rosenmuller defines *Abad*, laboravit, operatus est, fecit. This is the radical meaning. He then gives several other uses of the word, which are secondary, ascoluit, servit, &c. With this view of the word *Gibbs*, Frey and all other lexicographers agree. An *Ebed* is, therefore, a laborer, either for himself or for another person. His employment is not at all indicated by this word, but when it is necessary to indicate that, some adjunct is required; as he labors for God, for himself, for one who pays him wages, or for a master. The word *Ebed* itself determines nothing beyond a *doer*; and, therefore, no argument is derivable from it favorable to slavery.

No Hebrew scholar will presume to question the correctness of the statements we have made, and it is unnecessary to protract the inquiry into the meaning of the word. We have been induced to say so much, by observing that, while the slaveholder pretends to find slavery in the word *servant*, as used in the scriptures, several Anti-Slavery writers have seemed to admit that, though the word does not necessarily mean a slave, it carries the idea of subordinate labor, as the servant of a king, or the servant of God, whereas not even such subordination is indicated by the Hebrew word *Ebed*. God himself was an *Ebed*, when he performed the labor of creation. So long, therefore, as the slaveholder is disposed to screen himself behind a perverted definition of the word, it is of immense importance that the true meaning be exposed.

Ed. Reflector.

Selectmen of Worcester.

The refusal of the Selectmen of this town to grant any licenses for the sale of that poison which has spread devastation through our country, does that Board the highest honor. It has created a thrill of joy among our citizens, and we do not believe that there can be found a family in Worcester which does not participate in the joy.

If now any choose to stand forth as Rum-sellers or as defenders of the practice, they will do so at their own risk, and the reward of their own hands will be given them. Let all "license laws" be repealed, and the greatest obstacle to the progress of the Temperance reformation will have been removed.

Progress of Public Sentiment against the Sale of Ardent Spirits.—We learn that the Selectmen of Worcester have resolved officially, that the public good does not require spirituous liquors to be sold in this town.

It is gratifying to perceive that the cause of temperance is making substantial advancement, while the excitement of party spirit in relation to it, is gradually ceasing to disturb the community. The wiser men, on all sides, are satisfied that moral influence is a safer and more efficient power for the promotion of moral ends, than the force of premature laws, or the galling weapons of bitter denunciation. The voice of persuasion can accomplish that which persecution never yet has effected—a change of conduct, resulting from a change of opinion.

After such examples as are constantly brought to notice the cause of temperance can hardly be said to be losing ground. The popular voice of Lowell has declared strongly in its favor, a large majority of citizens having voted in town meeting that it is expedient to authorize the sale of ardent spirits in that city. The views of the greater proportion of the voters in this town, are said to be equally decided. Such instances are calculated to have a wider and more potent influence for good, than the repetition of heated harangues, and irritating personalities. It is easy to lead, but it is hard to drive mankind. We expect to see other towns disposed to follow any wise example that Worcester may set.

in this point, and we trust it may be one of firmness, prudence, and conciliation.—*Agis.*

Biblical Recorder vs. Home Miss. Circular.

Ever since the appearance of the Circular issued in Nov. last by the Baptist Foreign Missionary Board, we have been trying to convince our Northern brethren that *Neutrality* is not the medicine required to cure the disease of slave-holding Baptists. From long personal acquaintance with slave-holders, we were prepared to affirm that much more than this would be demanded.

The Biblical Recorder, which is the Baptist paper for North and South Carolina, has, we acknowledge, done its best to make the North understand what is needed—what is the *sine qua non*; viz. that the Abolitionists must be expelled—thrust out—from the "general institutions," such as the Foreign Missionary, the Home Missionary, the Bible, the Tract, and the Publication societies.—While we have asked, of none of these, their interference to exclude or even censure the slave-holders, the most positive demands have been made and reiterated for our expulsion, as our readers very well know. The Recorder accordingly complains that the Boards shall the only question at issue by failing to reject the Abolitionists. In his paper of March 13, commenting on the Circular of the Home Mission Board, he says,—

"The committee have, with a very considerable measure of clearness, defined their position. It is of neutrality. We must be allowed to say, in the next place, that, in our view, the committee have entirely misconceived the point mainly charged by the South against the schismatics. It is not that they are abolitionists. It is not that their measures are considered fatal to the safety of the South. It is not that their language is complained of or feared. Still less is it the fact that 'some are decided in believing it their duty to urge upon the South the consideration of the slave question.' It is true all these have been done, and the South have never spoken, nor even permitted themselves to think of accession, until within a few months past. Should it be asked, what is the precise point of difficulty which at present engages the attention of the South, and threatens to disorganize the Union, we answer, it is that the abolitionists have proclaimed a virtual *bull of excommunication* against the South—that this bull has done with the avowed intention of producing discord and division in the denomination—and that all this is witnessed by the Boards and Committees of our benevolent institutions without a sign or a note of disapprobation."

Are the South understood now? The fact that any one is an "abolitionist" &c. is "just ground of exception and disaffection"; but the trouble now is that the Baptist A. S. Convention said in their "Address to the South"—

"Finally,—if you should, (which heaven avert!) remain deaf to the voice of warning and entreaty,—if you still cling to the power-maintained privilege of living on unpaid toil, and of claiming, as property, the image of God which Jesus taught with precious blood,—we solemnly declare, as we fear the Lord, that we cannot and we dare not recognize you as consistent brethren in Christ; we cannot join in partial, selfish prayers, that the groans of the slave may be unheard; we cannot hear preaching which makes God the author and approver of human misery and vassalage; and we cannot, at the Lord's table, cordially take that as a brother's hand which plies the scourge on woman's naked flesh,—which thrusts a gag into the mouth of man,—which drives letters on the innocent,—and which shuts up the Bible from human eyes."

This is "The bull of excommunication"! We are willing that it be judged of by its merits; and, as this is not the place for defending the "Address," we only request the reader to mark the conditions—"if you should remain deaf" &c. that he may observe what practices the Baptist slave-holders are resolved not to relinquish but pertinaciously persevere in; viz. "remain deaf" &c. make God the Author" &c. "ply the scourge on woman's naked flesh—thrust a gag into the mouth of man—rive letters on the innocent, and shut up the Bible from human eyes." A kind assurance that, if our brethren of the south adhere to such practices, "we can not, at the Lord's table, cordially take that as a brother's hand," which does such deeds,—this, for this is all—this is "the bull" &c. There was not another word in our Address touching our withdrawal of fellowship. This is our "avowed intention," as the Recorder would have it, "of producing discord and division in the denomination"; and his complaint is that the Boards have not condemned us for putting forth such a "bull." He proceeds—

"The Committee are correct in saying that the South have been in favor of action, on the part of our general institutions. . . . The South have thought and still think, that all our societies have constitutional jurisdiction over the qualifications of their officers and acting members. . . . The committee go on to say that, should the societies censure the abolitionists, the object sought by their southern brethren would not be attained. What would happen, should the society censure the abolitionists, we know not, nor have we thought to enquire.—But were the society to do what has been thought to be due," &c.

The reader may now be curious to know what the south do ask of these "general institutions," touching the abolitionists. The Recorder shall give the response—"the general good demands their removal."

This is the thing indispensable—slavery can not be appeased by any thing short of the expulsion from the Missionary and Bible societies of every man and woman, who dares to avow the belief that slavery is not God's institution, and to express any unwillingness "cordially to take that as a brother's hand which plies the scourge on woman's naked flesh," &c. &c.

Again, the Recorder says—

"We will now inform the Committee that neutrality in this case is clearly out of the question. As well might a church talk of being neutral in case of an assault among her members; and as well might the government of the United States in an unwholy cause—in one which is condemned by the Bible, and wholly UNAUTHORIZED BY THE BLESSED SAVIOR."

Resolved, That we unitedly determine to resist all interference of NORTHERNERS in our domestic relations; and we advise them to "mind their own business," "study to be quiet"—and no more endeavor to "sow discord among brethren."

W. C. C.

open field of argument, they entrench themselves behind certain perversions of scripture, and then call upon our Boards, Committees, Societies &c. to exert their "ruling power" to suppress our free action! Alas! for "the delicate institutions" which cannot endure the light of free and fair discussion (for this is all we have ever desired), and, in self-defence, would create a "ruling power" to be used for the occasion. Such an expedient may suit the management of a southern plantation, possibly, though there it is mean enough; but they who would resort to it in a case like the one before us, may wisely bethink them that they have to deal with men. We have no threats to offer, neither have we any solicitude to indulge. If any choose to employ such "power" against us, we shall leave them free to its full exercise, not even requesting the Boards or other bodies to desist from the task assigned them.

The last remark the Recorder makes on the Circular, may convince its authors of the fruitlessness of their labor in issuing it. He says,—"We can inform the Committee further, that, if they expect to conciliate the South by such logic and such a course as shown in the circular, they will certainly be disappointed."

Before quitting this topic, we take the opportunity to assure the South that, in case they carry their threatened purpose of separation from the North into effect, they will not be beyond the reach of the very influence they now feel—neither shall we forget our oppressed brethren, as their task-masters shall increase their burthens and their sufferings, but with so much the greater fervency shall we pray for their relief by that God who will behold them in their misery and listen to their cry of distress, and whose all-searching truth it will continue to be our duty to urge on the attention of the oppressor. As a separate, slaveholding Church, they will have set themselves up to the observation of the Christian world; and where will they find another section of the Baptist Church on the face of the earth, to sympathize with them and keep them in countenance?

Returned Papers. When the South send us back papers with which we gratuitously supply them, we leave them in the Post office to be disposed of according to law.

HON. CHARLES ALLEN. In case of a vacancy occurring in the seat of the representative to Congress from this District, the eyes of the electors will, we understand, be turned to the Hon. CHARLES ALLEN.

For the Christian Reflector. Mr. Editor,—Will you permit me to ask, through your columns, of the Baptist Recorder, an explanation of a clause in the following sentence. "The North refuse to yield their contributions, and the South withhold their bounty, and they have vowed to do so until their respective boards shall have complied with terms and conditions, irreconcilable with each other as they are unreasonable in themselves."

This is a part of an editorial lament over the dilapidated condition, and gloomy prospects of benevolent operations among American Baptists. I wish not to deny that there is occasion for sorrow, not that "offences have come," but ought not to be understood through whom they come. Though I have watched with some interest the progress of this controversy, I have never seen any ground for such an allegation against the Baptists at the North. I have never seen it "vowed to do so" by any of the Conventions, associations or churches, and in some considerable intercourse with those most likely to "vow" I have never heard that intention intimated, but on the contrary an intention to live up to the compact while their names were pledged to it. If the Recorder is in possession of facts, or reasons for so serious a charge, it ought to make them known to so many of us at the north who have been kept in ignorance. If it made the assertion inaccurately it ought to retract, lest its readers mistake at this important crisis the true ground of the difficulty and the way of adjustment. I encourage myself the more readily in the hope of this correction, from a plea in the next column for wider circulation. "Do you take the Recorder? If so, you do well, for we know what is published in its columns as reading matter is safe, and will do good to all who read it."

Justice.

For the Christian Reflector.

Alabama Association.

The following resolutions were passed at the last meeting of the Alabama Association, held at Centerville, Dallas Co.—They are contained in the Banner and Pioneer of March 11th, and were forwarded by the Alabama Editor of that paper—

Wm. Carey Crane.

Such documents speak for themselves. If they shall be permitted to open the eyes of brethren at the North who have heretofore been considered neutral on this great sin, it will be a matter of devout gratitude to God.

Should it appear in eternity that Baptist Abolitionists have done nothing else for good, they have at least led our Southern brethren to "define their position," so that the opponents of slavery, whether in our ranks or out of them, will now know what and how to meet its avowed advocates.

It should be borne in mind that these resolutions undoubtedly speak the sentiments of nearly every Baptist in the Southern States! C. W. D.

THE RESOLUTIONS.

1. Resolved, That we have read our Bibles, and are fully convinced that SLAVERY IS IN PERFECT ACCORDANCE WITH ITS HOLY DICATES, AND THAT THE CONDEMNATION OF IT, EITHER IN PRINCIPLE OR PRACTICE, ENTERED NOT INTO THE INSTRUCTION OF CHRIST AND HIS APOSTLES. Therefore, in the act of holding slaves, we sin not, and by consequence deserve not the sentence pronounced against us.

2. Resolved, That we consider that those who are engaged, in the cause of abolition, are engaged in an unwholy cause—in one which is condemned by the Bible, and wholly UNAUTHORIZED BY THE BLESSED SAVIOR.

3. Resolved, That we unitedly determine to resist all interference of NORTHERNERS in our domestic relations; and we advise them to "mind their own business," "study to be quiet"—and no more endeavor to "sow discord among brethren."

W. C. C.

church, and connected himself with the Baptist church in Baldwinville. After having had some acquaintance with him, and being satisfied in relation to his piety and talents, the church to which he belonged, has cordially appropriated him to improve in his new opportunity.—As such, brother Fritz is commended to the favorable regard of Baptist churches.

I. C. C.

Negotiations with England.—Letters from Washington intimate that despatches from England of no satisfactory character, have been received. This is so probable that we are no reason to doubt it. It may be well supposed, that Lord Palmerston felt galled by the Parliamentary inquiries, of which we have an account, to some immediate attention to the subject, and to the preparation of some such communication to our Minister in London, or instructions to the British Minister here, as he will be willing to communicate when the occasion shall render it necessary, to Parliament. That his views of the McLeod affair will correspond with that which has taken by our government, is hardly to be expected.

OFFICIAL.

By the President of the United States of America.

A PROCLAMATION.

Whereas sundry important and weighty matters, principally growing out of the condition of the revenue and finances of the country, appear to me to call for the consideration of Congress at an earlier day than its next annual session, and thus form an extraordinary occasion, such as renders necessary, in my judgment, the convening of the two Houses of Congress to meet in the Capitol at the city of Washington, on the last Monday, being the thirty-first day of May next, and I require the respective Senators and Representatives then and there to assemble, in order to receive such information respecting the state of the Union as may be given to them, and to devise and adopt such measures as the good of the country may seem to them, in the exercise of their wisdom and discretion, to require.

In testimony whereof, I have caused the seal of the United States to be hereunto affixed, and signed the same with my hand.

Done at the city of Washington, this seventeenth day of March, in the year of our [U. S.] Lord one thousand eight hundred and forty-one, and the independence of the United States the sixty-first.

W. H. HARRISON.

By the President.

DANIEL WEBSTER.

Secretary of State.

Married:

In Worcester, 22 inst., by Rev. Mr. Swain, Mr. William Rogers of Paxton, to Miss Azubah Adams of New York. Rev. J. H. Marvin, of Haverhill, Ms. to Miss Sarah T. Smith, of N. Y.

In Chelsea, 11th inst., by Rev. Wm. Smith, Jr. Mr. Wm. C. Hall, of the firm of Samuel W. Hall & Co., of Boston, to Miss Emeline Smith, of C.

In Portland, Me. 10th inst., by Rev. A. Felch, Rev. J. W. Burbank, of Taunton, Ms. to Miss Lucy Ann Loring, of C.

In Rochester, N. Y. 9th inst., Rev. Eli Smith, of Beirut, Syria, to Maria Ward, eldest daughter of the Hon. Moses Chapin, of R.

Died:

In this town, March 17, Mr. Peter Ballard, 70; 18, Mrs. Lucy D., wife of Mr. Moses T. Brock, 30; 19, Mrs. Dolly Rogers, 88, formerly of Holden; 21, Mr. Wm. Bradford, 24; 21, Charles Edward, son of Mr. Henry Prentice, 1 year.

In this town, March 15, Mr. Rufus Garfield, 51; Miss Dolly Flagg, aged 40.

In North Leverett, suddenly, March 4, Myron, the youngest son of Isaac W. and Hannah Montague, aged 6 months; March 15, Noah Torrey, aged 34.

In Montague, March 10, of the Scarlet Fever, Elvira M., the only daughter of Younglove and Melinda Bixby.

At Princeton on Friday evening 19th inst. after a long and painful illness, which she bore with Christian fortitude, Wm. Briggs, of New York, son of late Mr. Phineas Gleason, aged 64.

Our Sister the heaven hath gain'd, Our Father the Tempest and Wind, Her rest she hath soon obtain'd, And left her companions behind!

Hard toil'd to make the blest shore, Where all is assurance and peace, And Sorrow and Sin are no more.—

Printers in Vermont, Maine and Rhode Island are requested, &c. &c. Comm.

New York Auction Goods!

THE best receiving from New York, a great variety

RICH SILKS, in entirely new styles! SPLENDID SILK SHAWLS, the newest and richest goods.

MOUSSELINES,—plain and figured—very cheap. FRENCH LAINES,—plains and figured—rich and cheap. PRINTS, all prices from 5 to 50 cents—rich and cheap. BROAD CLOTHS from Auction—great bargains!

In consequence of the very great depression in business at New York, the above, with a great variety of other goods, can and will be sold cheaper than any previous arrivals in this market!

Purchasers will be enabled to purchase fresh goods and new styles lower than any old goods can be sold by calling on HENRY H. CHAMBERLAIN & CO. March 24—1841. 5 w12.

Goodwin's Town Office,

THE LAWS of MASSACHUSETTS, relative to the power and duty of Municipal Officers, together with all the necessary forms for transacting town, parish, and school business. Fourth edition, revised and improved by BENJ. F. THOMAS, Esq. Counselor at Law. Also, Goodwin's New England Sheriff, or Digest of the Duties of Civil Officers; being a compendium of the Laws of Massachusetts, with reference to those of the neighboring States upon those subjects, with copious Forms. Published and for sale by DORR, HOWLAND & CO., Booksellers and Publishers, two doors north of the American Temperance House.

Also, Haywood's Gazetteer of the New England States, containing a description of all the States, Counties and Towns, as also the principal mountains, rivers, &c. &c., and fashionable resorts within that territory, alphabetically arranged.

Worcester, March 24. 6w12

Office of the Norwich & Worcester Rail Road Company.

THE Stockholders of the Norwich and Worcester Rail Road Company are notified to attend a special meeting to be held at the office of the company at Norwich on Wednesday, the 7th day of April next, at 2 o'clock P. M. to take into consideration the following proposition, viz.

1st. The construction of a Rail Road to connect with the Norwich and Worcester Rail Road at Norwich, from Lyme or some other point at or near the mouth of Connecticut river.

2d. The construction of a Rail Road to connect with the Norwich and Worcester Rail Road at Norwich, from New London or some point at or near the mouth of the River Thames.

3d. The construction by the Norwich and Worcester Rail Road Company of a road for a few miles on the east bank of the Thames.

The Stockholders are referred to a more full statement as to these questions, published by order of the Board, and to the minutes of the meeting, which will be particularly requested to authorize some one to act in their behalf. By order of the Directors, ROGER HUNTINGTON, Clerk. Norwich, March 11, 1841.

Spring Goods.

THE Subscriber is this week receiving a large assortment of new and desirable Spring Goods which will be sold cheaper than can be found at any other Store in Worcester by

Worcester, March 24, 1841. 6w

FREDERICK E. CALL would give notice to the inhabitants of Worcester and vicinity, that he has fitted up the store situated No. 2, Baitman Row, (Main Street) where he has a full assortment of fancy goods, perfumery, dyestuffs, &c. on the most reasonable terms.

March 24, 1841. 12f

Furnishing Goods.

FOR CASH!

WE have just received and are now opening a very large and cheap lot of SUPERIOR WHITE FEATHERS—warranted pure. CARPETS—all prices from 50 cents.

STRAW MATTINGS—4-4 to 6-4—Some at 23 cents the yard.

HEARTH RUGS—new and beautiful patterns—cheap. SUPERFINE SCOTCH COUNTERPANES—3-1-2 yards square, all prices from 50 cents.

BIGELOW'S COUNTERPANES,—at a little more than half the old price.

MARSEILLES QUILTS—from 2-1-2 to 3-1-2 yards square, at less than the cost of importation, having been purchased at auction very low.

CROCKERY, CHINA, & GLASS WARE. A prime assortment of new styles at about twenty-five per cent less than Boston prices, or those of any other City or State in the Union.

If purchasers are desirous to have a good quality of goods, at cheap and fair prices, they should call on HENRY H. CHAMBERLAIN & CO. March 24, 1841. 3 w12.

To the Stockholders of the Norwich and Worcester Rail Road Co.

THE Directors of the Company having asked a meeting of the Stockholders to be called, to be held at Norwich, on the 7th day of April, 1841—to take into consideration the several propositions for the continuance of the Rail Road from Norwich to Lyme or some other point at or near the mouth of Connecticut River—New London, or some other point near the mouth of the River Thames—and to some point on the East bank of the Thames, from 3 to 7 miles below Norwich.

In obedience to the direction of the Board, I would make the following statement in relation to the subjects to be presented for the consideration of the Stockholders.

The River Thames is navigable from its mouth to within seven miles of Norwich, for vessels drawing twenty-seven feet of water, as shown by the recent U. S. Coast Survey, under the command of Professor Huxley, and to within ten miles of Norwich, for vessels drawing twelve feet of water.—Between that point and Norwich, there are in a few places, bars in the river, which have always, to some extent, impeded the navigation of it. By means of a canal, or a series of locks, the navigation of the river could be rendered free and unimpeded from its mouth to the Congress of the United States, a minute survey has been made, a plan of improvement adopted, and very nearly perfected. So far as the work has proceeded, it has been successful, and it is supposed that the further expenditure of less than \$5000 would furnish a low water depth of eight feet on the shoalest places.

During the very severe flood which occurred during the past Winter, a bar was formed in the channel of 300 feet in length requiring an excavation of about 4000 cubic yards of mud. A steam dredging machine has been employed in removing this bar, but the inclemency of the season, the floating ice in the river, and other causes, have prevented the completion of the work at this time—

from this cause, and this alone, has arisen the detention since the month of January, in the arrival of the steamboats at Norwich.

Aside from this bar this accidentally formed, the navigation of the river, although the improvements are not perfected, is not a difficult one. During the late autumn and winter, the navigation of the river was impeded by a bar of water, was delayed by grounding but once, and then only for about fifteen minutes, and the Charter Oak was detained during the season by grounding in the river but three or four times, and never more than three hours.

Although the navigation of the river is so free and unimpeded, it is apparent that the detention from the grounding of the steamboats at the Thames (aside from the convulsion produced by the freshets this spring), has been very small, and less than has arisen, as is supposed, on the other side of the river, between New York and Boston, on the same route, when loaded with freight, 6 feet of water, was delayed by grounding but once, and then only for about fifteen minutes, and the Charter Oak was detained during the season by grounding in the river but three or four times, and never more than three hours.

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